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VOL. I.

ADDRESS TO READERS AND SUBSCRIBERS ON THE CLOSE OF
THIS WORK.

It is a matter of deep regret with us, and many of the patrons and friends of Sunday Schools, that this number of our Magazine, not only closes the first volume, but of necessity will also be the close of a work contemplated to have promoted virtuous and benevolent purposes of the highest order. A work hitherto devoted to public utility, and no less communicative of good to the private interests of every one. We thus strongly and boldly speak because its pages have been, and we humbly trusted, would have continued to be, a source of light and knowledge, on subjects *sacredly* important to the family circle, and to society at large; on those interesting topics connected with early education, and the training up in habits of virtue, morality, and *religion*, the poor and ignorant of our land; to the restraining of vice and immorality, while maintaining peace and good order in society; supporting the majesty of the laws, and ameliorating the moral and physical condition of "the poor and needy, and he that hath no helper." Besides the usual embarrassments incident to a new publication, the Sunday School Teachers' Magazine has struggled in its way, with unexpected obstacles, and in its early stage the loss of its able and esteemed Editor, and other untoward circumstances, gave a tone of despondency to its most sanguine friends, that has, but proved prophetic of our fears; and it is now with no ordinary feelings that we announce the truth to our Patrons and Subscribers, that a work contemplating such benign purposes, is so early frustrated in its views, by the listless indifference of the friends of Zion in our native City, to the cause of Sunday Schools; which, however others may feel and think on the subject, we know and feel to be dear to the Church of Christ; and useful to the cause of the Redeemer's Kingdom; and our minds are solemnly affected with the truth, that in this great metropolis more than any other place in our highly favoured and happy country, there is a louder and more imperious call for every preventive of evil: and here, if any where, is needed every guard of Science Virtue and Religion, to stay the progress of Vice and to enlighten a man

of population unprecedented in its rapid increase, from foreign ingress, domestic accessions, and its own advancement: and it should be deemed of deep and anxious interest to the *Christian* community that every prudent provision should be made for their religious instruction. With such noble purposes alone this work was commenced: having in view no private interest, nor even hoping to prove auxiliary to the funds of the excellent societies instituted among us, for the promotion of Sunday Schools. The hopes of its publishers and patrons extended no farther than seeing a useful publication, maintaining itself, and furthering a work of benevolence, second only to the ministrations of the Gospel; for however sanguine in themselves, circumstances warranted no better hope. The publishers, themselves connected with Sunday Schools, felt an interest in *them*, superior to any pecuniary advantages arising from the profits of a monthly journal, devoted to a subject as yet too unpopular *with readers*, to venture on its enterprize without the strongest desires and most fervent hopes of doing *a great deal of good*. Such a publication, however, had been long needed, and often contemplated; it so happened that a few of the most spirited and zealous of our Sunday School conductors determined to complete so excellent a purpose, and decided it should be done *without delay*, just at the period when it was in contemplation to form "THE AMERICAN SUNDAY SCHOOL UNION." The propriety of such a publication issuing from *them* is obvious, and the facilities *they* must possess for conducting it, and the *sanction* their patronage would give to the work, is self evident; and had such views been duly considered previous to the commencement of the New-York Teachers' Magazine, however anxious for the anticipated publication, those interested in the object would have delayed, until the decision of "the American Union" was made known. No sooner had *their* first number appeared than we were cheered with new hopes, that the Magazines would jointly be productive of a greater mass of good, than either would singly, and what was truly desirable *our* work would agreeably subserve all the private and *local* interests of the Sunday Schools here; while the pages of both being less limited, they could enter more practically into the subjects treated of, than when restricted by that unpleasant necessity of *always* affording anticipated *variety*, which often compels an Editor to be too brief on important points; frequently obliging him to compress a subject containing a world of interest into a brief and barren notice. But the pleasing prospect is at an end—with a zealous hope that our disinterested endeavours would issue in success, and both works be *well* supported by the friends of Sunday Schools throughout the United States, and be productive of greater and more extensive good, the enterprize was hazarded, and the publishers cheerfully acceded to our wishes, though not entirely coinciding with our views; and now we are equally ashamed and grieved for the patriotism of our native city, that the loss on the work is such as warrants the measure contemplated, as will be seen by reference to the publishers' special notice annexed to the present number. To prevent so unreasonable a burden falling on those who have already kindly hazarded much, and generously endured all the embarrassments of the publication, "hoping against hope," we most cordially and strenuously invite our readers and subscribers to *that* arrangement, as it embraces all the objects contemplated by their former subscriptions *to us*. We feel assured that we speak the voice of many, when we say that we are desirous to surrender the unsolicited patronage hitherto rendered to this publication to the Magazine published by the Ameri-

can Union. Such a work is much needed: if our limits would allow, we might have much to plead in its behalf; but let it be sufficient to assert, that no where in the United States are to be had any publications foreign or domestic on the subjects to which our journals are devoted, with the solitary exception of the "Sabbath School Visitant," published at Utica, the support and continuance of which will be more praise to its conductors and to that section of our proud state, than any of their justly boasted internal improvements, as it will doubtless prove to have been a pillar helping to sustain an eternal fabric, (we speak of the Church of Christ) which will continue to improve in beauty and unfading lustre, when perhaps Utica itself shall have brightened and faded away, and be as fruitlessly sought for as the site of ancient Troy. Should that publication prosperously progress, (which we truly hope it may,) *they* will have accomplished a purpose in which New-York has failed with all her *hundred schools*. The plant that has *faded* in our fields, will have been successfully cherished in their little garden, bordering on the wilderness. The warm advocates for a Sunday School journal, and the pious friends foremost in the ranks of these institutions in the City of New-York, are anxious for Sunday School *improvements*, intelligence, and information; and for affording every facility to a communion of good sentiment and fraternal feeling among Sunday School Teachers of every denomination in every section of the United States. They desire to see a *Sunday School Magazine supported*, no wise jealous where published, so long as it may be accessible to all, and be conducted in a manner worthy the vastness of the subject; and that the one in question will be, we rejoice to say that we have a sufficient earnest in the numbers already issued. We are personally acquainted with some of the publishing committee, to whom its concerns are entrusted, and having entire confidence in their guardianship, we feel a pleasure in communicating that confidence to the few friends and patrons that have heretofore countenanced this work, and to whom we would now render our grateful acknowledgments, trusting that for their favours of christian love, they may "receive praise of God." And to our Philadelphia brethren, we would wish all holy speed in the progress of their useful and sacred work: it is dear to our hearts, and we shall not fail to render our humble endeavours to promote its success from every source of usefulness that is in any wise accessible by us, and earnestly solicit a continuance of favours from our formerly highly prized correspondents. The pious and useful papers of D. we should sincerely regret to see discontinued. They have ever pleased and instructed us, and the series of questions for Sunday scholars are too valuable to be surrendered: their pureness and simplicity, the evangelical spirit that they breathe, and the plainness with which the great subjects they comprehend are adapted to the infant mind, render it desirable that they should occupy a prominent place in some Sunday School publication, that they might find the way to *all*. Should the writer of them find it necessary, they may still be left as formerly, and we would cheerfully take the trouble of conveying them to the proper channel for publication. With the foregoing remarks unpremeditated, and strait from the heart, we take a grateful leave of our patrons and readers, earnestly imploring a blessing on Sunday Schools, and every honourable means for their promotion, trusting that the *reperusal* of the many valuable hints and productions in this work may, in accordance with the tenor of the pious prayer of its late Editor, recorded on its pages, prove salutary in strengthening and instructing

the minds of many, while they shall warm and inspire the heart to a new and continued zeal in their pious labours to the praise of the churches

New-York, October 18th, 1284.

SUNDAY SCHOOL ANNALS.

THE WHITE BOOK.

[Concluded from page 306.]

The honest satisfaction that beamed from every face, as the amiable and honoured youth approached the table of rewards, gave a silent yet conclusive evidence of his acknowledged worth, and of their accordance in the decision and judgment of the superintendent. Though a tear of disappointment dimmed for a moment the eye of hope, and the brow of virtuous ambition for a moment lowered, yet the renewed complacency, now apparent in every countenance, testified that they were well assured, that justice there decided the cause of merit as certainly as they believed that truth traced the record, or affection bestowed the reward.

The successful candidate for the first reward was a lad of 16; he was cleanly and neatly clad, tall and awkward; his embarrassment heightened by the unexpected and almost unhopèd-for honour. He approached with diffidence, and stood in an averted position, with his head bowed down, as if he would seek a hiding place in his own bosom from the inquiring though affectionate gaze that met him from every side. The tear that trembled in his eye, the sole simple tribute of a heart overflowing with joy and gratitude, was proof of the justice of the reward, and of his truly amiable disposition. The superintendent approached, and laying his hand upon the youth's head, read the following record from the *White Book*.

"This day of rewards is to me a day of gladness of heart, for
"as I record the names of those of our dear lads who deserve
"praise, it reminds me that they are such whose mild and well
"disposed conduct awakens a bright hope that they will more

"willingly surrender themselves to the care of God, in receiving pious instructions and parental advice, and will listen to the gospel with attentive minds ; may the number of such increase to the rejoicing of all friends who bless and thank God for the Sunday School. Those whose names follow have done virtuously, and excelled. I pray God nothing may hinder them to go on, and do better."

"Robert N—— takes this honourable place ; first in the class of merit I trust, not only to the approbation of man but to that of our Divine Master. The meekness, attention, and patience, of Robert for the past year I feel assured will gain him new blessings every day. He has walked among us with a spirit of peace and love, blameless, and without offence." The Superintendent then taking from the table of rewards a plain gilt frame enclosing an inscription, said, "Robert, In this frame are a few directions and rules for your conduct in life written with my own hand, and at the close is recorded the earnest prayer of my heart, that in the pursuit of such maxims you may be happy in this life, and reap the continual blessings, of your heavenly father. May this often remind you of the godly counsel you have received, and revive in your heart the early lessons of virtue and religion you have here been taught." The inscription was short and simple, and on the back was recorded the date and the occasion on which it had been bestowed. A neat volume of Natural History and a parcel of religious tracts were added to this reward.

A vacant range of benches had been reserved for those who should receive rewards ; to the first seat of which he now gladly, and tremblingly retired. A momentary busting was heard, and every eye in the assemblage followed him to his seat of merit ; and for a moment all eyes rested upon him, as he, scarcely conscious of his actions, folded his rewards in his chequered handkerchief, then laid them on his lap, and bowing his head on the form, he gave way to the current of his feelings. Again was the attention of all arrested as the name of the second in order of the class of merit was announced by the Superintendent. He was under twelve, of respectable parentage,

well dressed, and approached with boldness and alacrity, and evidently received the intelligence as if he felt conscious of having earned the reward ; and had always contended, confident of success, for the merited distinction. There was however a suitable diffidence, or rather respect, in his manner, and an amiable serenity in his looks that would assure the stranger he well merited the honour he was about to receive : and so well known was his character that a general smile from the children evinced their approbation in the decision of the Superintendent. His reward was a neatly framed engraving of Robert Raikes the founder of Sunday Schools ; in presenting which, the Superintendent gave a brief account of the incidents that gave rise to such blessed institutions : never could they have been more suitable. It was an eulogium on the founder of Sunday Schools by a Sunday School teacher, addressed to Sunday School scholars.

As the superintendent dwelt on the lovely virtue of his character, and exhorted his amiable pupil to emulate the worth of this pious philanthropist, every ear hung in silence on the short history of virtue with an interest equal to the candidate himself. Then did it appear that the love of virtue and piety revived in the heart of many a Sunday scholar ; and to many in that assembly the loveliness of the institution was more enhanced than ever. As the lad retired, I could but admire the evidence of that distinguishing trait in the human character, in venerating the founders of good and great institutions, as it was not only evinced in the pride and delight with which it was received by the lad himself, but in the eagerness evinced by all those he passed to catch a glimpse of the picture ; and many a little hand was extended when he reached his seat, to claim the privilege of beholding the likeness of the amiable founder of Sunday Schools. The following was the record read by the superintendent from the White Book.

Andrew H—— 2d.—This my beloved scholar has followed close in the steps of Robert ; I have but few things against him : but the best of his praise is, that he is ever ready to be guided in the way ; he takes our *whole* advice as the parish-

ing sick man takes physic to save, and do him good ; now our words, being the truth of God, are " the balm of life," we know it will do him good, and we pray that it may save him, and gain him a crown of reward among the angels of Heaven.

On calling the third in order in the class of merit, an affecting incident heightened the interest of the scene. He was a youth beloved by all for his mild and inoffensive disposition; yet his character was marked by an ardour of pursuit that distinguished him from his fellows.

He had been many years in the school ; and when first received was nearly blind, in which state he had been for many years, and was then fast approaching a state of idiotism ; by great persuasion he attended the school, being constantly led by one of the scholars. He soon began to regain his vigour of mind, and was at last, by the charity of the Eye Infirmary, entirely restored to sight. He had greatly improved in mind as well as manners, and was now much attached to the school. But his health was declining, and consumption was daily wasting his young and tender frame. When his name was called, a visible delight shone forth in the smiles of his little friends, which instantly changed into tender concern and sympathy, as his teacher replied that he was not present, adding that he had attempted to reach the school, but was overcome and had been carried home again. The sensation was perceptible, and the pious hearts of some of the anxious crowd sent a momentary supplication to the Father of mercies that he might receive a higher reward in " another and a better world." His teachers and his little classmates listened with pleasure to the following simple record of his character.

" Henry D—— 3d. —I here bear testimony to the constant endeavours of this dear child to do well. I believe Henry is trying to do as much good to himself, to his parents and his teachers, as he can : may he still try and be blessed in his virtuous exertions. So good a son, and such an attentive scholar, comes near to God, and nigh to his blessing ;" just as the beloved John was nearest of all the disciples to his divine Master, and received his blessing as he departed ; " and Jesus

talked to him from Heaven." May such be the blessing of Henry by the teaching of the Bible through the holy spirit of God. The 4th candidate approached with the same apparent diffidence as had characterized the others. There was, however, no gleam of *sparkling joy* in his eye, but sedate, composed, and humble he stood before the superintendent. Formerly he had been an indolent and careless scholar, indifferent to the pious concerns of the school; but its sacred precepts of love and truth had infused at length in his young mind a *new spirit*, and he was led thereby "to count those things *gain*, which were once his loss; "and the things despised became his chief joy." A year previous to this period he had been baptized and received into communion with the church. "The first fruits" of that beautiful vine, that had been *there planted* in "the courts of the Lord's house to bring forth its fruit in due season." The earnest of the precious harvest of souls to be gathered from that *field of promise*, where the God of the harvest had set many a labourer to sow and water, and to whose work he had promised to give the increase. This dear youth was of pious but poor parents: the first remarkable convictions of truth on his mind, were on a Saturday evening, while seated on the floor reading the 24th chapter of Mathew to his little brothers and sisters; and on receiving an answer from his mother in explanation of the parable of the wise and foolish virgins, he burst into a flood of tears, distressing and alarming to his companions; and when he anxiously inquired what he should do in that great day and hour, he was so overwhelmed by his feelings, he fell trembling and senseless on the floor. His agitated state of mind continued until the following day, when he became more serene and calm, and seemed in continual meditation of that solemn portion of scripture. His home was a mile and a half from the school, and so enfeebled was he by his excess of feeling the previous night, that he did not attend that Sabbath, but went with his parents to a neighbouring church. They hid all these things, and pondered them in their hearts, rejoicing secretly in the change they perceived in their dear child, who they now committed with their earnest prayers to the arms of a merciful Redeemer.

From that day he seemed to rejoice in the truth ; little was said to him on the subject until above a month afterwards, when, by his own solicitation, he was baptised, and received into the church. A trophy of grace, through the means of a Sunday School, and a testimony of that promise by Isaiah, that "as the earth bringeth forth her bud, and the garden causeth the things that are sown in it to spring up ; so the Lord God will cause righteousness and praise to spring forth."

RECORD.

["Our beloved John V—— is still higher in our estimation than at any former period. The 12th of May last year he ranked No. 7 in our class of virtuous sons ; and on that day he was baptized and received into the church "by confession of his faith ;" and I delight to say of him that, to this hour, he has walked worthy of "*his holy calling*"—"having held fast his crown, that none may take it from him."—I regret, however, that he has been so circumstanced, the most of his time, as not to be able to attend with his accustomed regularity. Otherwise, I trust, that on this occasion he would have maintained the same place in the ranks of the school, as he now holds in our affections."]

This child was the only one who expressed his gratitude for the favours obtained at the school. On leaving the table of reward he turned towards the superintendent, and with a gentleness and melody that ever attend words when they proceed from grateful hearts, said, "*thank you sir for all your kindness to me.*" The few who were seated near the table heard him, and may we not think that listening angels rejoiced and triumphed as they bore the strains of youthful piety and gratitude to the throne of Love. "*Thank God for all that goodness,*" was the impressive reply of the superintendent.

A particular notice was thus taken, and a special record made of the first five candidates, after which the remaining names in the class of honour were called in their order, each boy receiving his reward from the hand of the superintendent, with some brief and appropriate encomium ; among them were the

following : " It is an honour to our school to record of you that this is the third year of your faithful perseverance in the path of duty, by which your name has been placed on the pages of the *White Book*, and each year you have risen *higher*, and given increased satisfaction to your teachers. I rejoice to have lived to see you so *reputable* a youth." (This lad had been a careless, troublesome scholar. He was now reformed in his whole conduct.)—Of another it was said : " I feel happy in beholding in the midst of us, a boy so exemplary in his conduct. May you long *continue* in a course so *well* begun, to the pride and joy of your friends ! May you receive the continual blessings of a merciful God, to keep you in every good way, growing in wisdom as you grow in years, and by his blessing walk always in paths of truth and wisdom till we meet in Heaven !" Thus concluded the rewards bestowed upon 49 boys out of 250. The judicious selection apparently gave not the slightest offence to a single heart, though many had doubtless felt a momentary disappointment.

The rewards were yet to be distributed to the girls. The interest here excited was of a different kind from that which had just been awakened.

The female teachers were arranged with their respective classes. A number of monitors, selected from the lads who had been rewarded, formed a line to the opposite side of the gallery where the female school was seated, and as the name of each girl who received a premium was called, it was handed round until it was given into the hands of the teachers who passed it to the superintendant of their school ; by her, it was given in silence to the scholar ; a manner of rewarding well designed to cultivate and cherish that delicacy of mind in which lies so much of female excellence and greatness. On looking round the school it was observable which of them had brothers or sisters ; they were distinguished by the artless smile of joy and complacency. The rewards bestowed on the female scholars were so administered as not to permit *pride* to obtain an ascendancy. They were intended to encourage them to *equal*, not

surpass. It was maintaining emulation, without exciting those evil passions that too often follow in its train, *envy* and *hatred*. No display, no bustle attended the distribution ; there appeared a meekness and quietness in the bestowing and receiving, that at once gave evidence of the peculiar excellence of the plan, which recognized that just principle in the education of the female mind, " that every tribute of merit should be awarded without partiality or display." The interesting scene had now been protracted until the hour of worship had arrived. The scholars, with few exceptions, remained ; some who resided in the vicinity of the church were allowed to take home their premiums, and return again. At the close of the day, all retired with apparent good nature and satisfaction, and with the greatest decorum.

The story of the White Book, and the occurrences of that day were the subjects of conversation of many a prattling tongue ; and many a venerable sire would, ceasing from the pious cares of the sabbath, give a listening ear " to the sweet counsel," recited by their dear children, of all their pious teachers had told them. And well might they rehearse also the pleasant truth that many of them must have acknowledged amidst the pious pleasure of the hours that had just gone by—" One day in " Thy courts, O Lord ! is better than a thousand in the tents of " the ungodly."

How delightful the task, if each of these happy children could be followed to their homes by their endeared instructors ; doubtless *hope* would *revive*, and their hearts feel encouraged as they heard the simple vows of the amiable children they had rewarded, and the promises too of the careless and disobedient—" *to try and be good next year.*" Poor wandering lambs ! may they indeed be spared by the tender mercies of a heavenly shepherd, and become the sheep of his pasture. And may the blessing of Jacob's God be with them all, to make them as a *fruitful bough*, when they shall return with songs and crowns of rejoicing to our Zion.

DEBATES OF THE ASSOCIATION OF SUNDAY SCHOOL TEACHERS.

[Concluded from p. 333.]

Question.—"What is the best method of conducting a class in Sunday School."

MR. CHAIRMAN.—It devolves on me to take a part in the debate of this evening on this important question; it is one indeed that presents a very wide field for discussion, and is of incalculable importance to S. Schools; and I should attempt the task with great diffidence, did I not feel it my *duty* (as every other member of this association should) to throw in my mite to the building up of one grand system of Sunday School teaching. Before proceeding to offer my remarks I will state, that at the close of this subject I shall offer a resolution, that every S. School teacher in this association make an expose of his system of teaching and discipline for the use of this society. I am induced to ask this on the consideration, that every reflecting mind has originated something that may tend to edify—that every system, however imperfect in the whole, may yet have some good parts, and the object of this discussion is to acquire all necessary information as to conducting the classes of a Sunday School. With such views I pass to consider the most prominent point in this wide field, and which has not yet, in the course of the discussion, been adverted to in the terms it merits. Its magnitude, sir, is only to be measured by its author—and I think that it overlooks all others, and makes them subservient, as does its author, who is the Almighty God, from everlasting to everlasting—this point is **EXAMPLE**. It is without doubt the only effectual method of teaching, as will appear conclusive to every reflecting mind—with all deference to the understanding of my fellow teachers, who have so ably offered their arguments, on the subject under discussion, allow me to mention a few of the many striking lessons that our God himself has given us, by this method of teaching—(if I may with reverence so speak.)—In His wisdom, goodness, and unspeakable condescension, He has, in councils of eternity, anticipated us—and as God, knowing how much we should be the *creatures of sense*, and that things presented even to the eye of faith would fail to make any lasting impressions, owing to our fallen nature, has suited himself to our case in a manner peculiarly characteristic of himself; and with love unbounded, his divine mercy has made ample provision for our need, and therefore we find that he has not given a *single precept* without an *example*; and among them are some that no language but that of example can express! and no capacity but infinite can fully comprehend. Instance his language of hatred to sin:—Is not death written on our very foreheads, that we may not be at a loss to know its consequences? Behold other loudly speaking examples, in a world deluged for its iniquity:—The thunders of Sinai—the destruction of the first born of Egypt—and last of all, the "smiting of the shepherd—the man that was his fellow"—Him on whom the iniquities of us all were laid. Mark the exemplification of love and hatred, as in the person of the only begotten of the Father on Calvary. In short, sir, this has ever been the current language of Jehovah to us.—Indeed, the inspired writers of the New Testament expressly declare "all these things were for our example"—and believers are called by them, to walk after them—"and mark

them that walk so as ye have us for an example."—And now, sir, since it is evident how forcible is the language of *example*—and how *effectually it teaches*—it may be proper here to remark in passing—that all mankind are teachers, although not aware of it—and every one exhibits an example of some kind—either good or bad—and who does not know that evil examples prevail? Upon a general principle, then, we are all, at all times, more or less influenced by the examples with which we come in contact.—Oh! how all important then that the living picture we present as an example be a representative of good. In the designs of the Almighty, according to revelation, the end of all teaching is—that mankind should *know, obey and enjoy him for ever*,—and as we seem to be, in his providence appointed to the trimming and pruning of the nurseries of his vineyard, let us look to him for a correct likeness of duty, and rule of teaching, in his own personal ministrations while on earth. Let us look to the light that his bright and pure example reflects, and endeavour to lop off our own deformities, so that *our example*, assimilating in a measure to the pattern that has passed before us into the heavens, we may not misguide the young pilgrims who are travelling with us into eternity. Let every step be traced with caution; for what a responsible station does every intelligent being in this land of Bibles occupy; and especially those whose souls have been re-animated and cheered by the life bestowing rays of the Sun of Righteousness—they ought solemnly to remember that each is ranked in one of two classes—they are either as the baneful ignis fatuus, to lead benighted souls to perdition—or they are satellites of the star of Bethlehem, guiding poor and weary wanderers to the city of habitation eternal in the heavens. May the Sabbath teachers of our land be thus transformed, and become as the reflectors of the pure rays of the Sun of Righteousness, as the moon shedding her borrowed light from the great orb of day, for beauty, for usefulness and comfort. Let then teachers daily strive to become better qualified for this great work, by using every help they can procure. A plan has lately been devised by one of our schools that bids fair to be the most effectual ever adopted for this end. This plan proposes that the teachers enter upon a course of *mutual instruction*, holding stated meetings for the purpose of reading the best books on different branches of education. The attainments and habits thus to be acquired will give confidence and freedom to their minds—enabling them with more facility, and in a more pleasing manner, to convey instruction to the children. A strict adherence to system is all important; without it little will be accomplished. *Order* in all our plans, and *example* in all our ways, will crown our efforts with success. Let us view the subject in several striking lights.—If teachers have no settled plan, and pursue no order—what does it express? what, but that they are indifferent and careless of the matter, and do not understand the magnitude of the undertaking, nor appreciate its value. Again, if there is a want of punctuality in the teacher, what does that teach, and what is the *example*? Should he indulge in any of those useless habits (to speak in the lightest terms) that are common to men, and which, although not entirely disgraceful in themselves, yet are likely to lead to others, both disgraceful and destructive—I mean smoking, chewing, drinking and feasting—idleness and frequenting public places, intemperate expressions and actions; all which, as they maintain an ascendancy, will deprive a man of his liberty; and consequently he loses his rule over himself and his scholars. To what does this tend, and I feelingly and solemnly inquire—*what is the example?*

Remarks of the Chairman.—In conclusion, the chairman stated that in his opinion many useful and sensible remarks had been made, on the important and practical subject before them for discussion—and he believed that the features of the different plans that had been advocated bespoke peculiar merits to each—and the lateness of the hour prevented him from offering his opinion distinctly as to them all. He would however remark, that having himself taught a class in Sunday School, he had found great advantages from plans very similar to those advocated by the opener of the question: The monitor of the class, for the day, was the first child that came; to ascertain this, it was necessary that the Teacher be *first there himself*, and this *punctuality*, he said, for numerous reasons, was of the first importance. Into the hands of the earliest scholar was committed the books and papers of the class, and he became the teacher's assistant through the day. The chairman highly approved of the plan of never advancing from one class to another—and of having a particular seat never to be given up; and he thought the system of spelling strongly to be commended, especially in its distinctive feature of attaining a knowledge of it in the process of learning the alphabet,—and the only difficulty he saw in the way of it, was the furniture required; he would therefore state his own expedient in pursuing a system, on the same principles. He had found by the practice of his young scholars, (for he had taught a Testament and an A. B. C. class, at one and the same time,) that in spelling the most simple words, they would make the most inconsistent and unexpected mistakes: for instance, was the word house given out, the child would say H. S. house. I would answer "No"—again the scholar would say—H. N. "No"—(Teacher.) H. U. "No"—and so they would proceed without ever spelling the word; and being at last told, the impression on the mind was very slight. I then adopted the following improvement, spelling *in the book*, instead of out of it, and then pointing to each letter after giving out the word to spell: it was spelt correctly, and without interruption, and of consequence was better retained in the mind. Thus he said, by a single alphabet sheet, or if thought proper, by cutting out the letter singly, the teacher of every school might have a facility for teaching the rudiments on the plan laid down by the opener of the debate, and he would strongly recommend it. He could not refrain from urging on the meeting the important views that had been taken by the several speakers on the point of discipline; and would conclude his remarks by observing, that the discipline of every Teacher should begin with *HIMSELF*.

ORIGINAL COMMUNICATIONS.

QUESTIONS FOR SUNDAY SCHOOL CHILDREN.

I told you how our Lord died upon the cross, and now I will tell you what happened afterwards. There was a good man named Joseph; and he took the body of Jesus down from the cross of wood, and buried him in a place dug out of a rock; (not cover-

ing him over with earth as we bury people, but just laid him in,) and rolled a great stone to the door to keep it close, and there the body of the Lord Jesus lay three days. And there were a great many soldiers set there to watch. And now if Jesus

Christ had lain in that grave for ever, what would have become of us! Then we should have nobody to stand before God up in heaven, and beg for us; and what should we have done! But those wicked men could not keep him dead; they killed him to be sure, because he came to die for sinners, on purpose; but now listen: He was put in the grave on Friday, and on Sunday morning early, before the sun rose, there was a great earthquake; and the angel of the Lord came down from the sky, and rolled away the great stone from the door, and Jesus our Lord came out alive; so he rose from the dead on the third day; he left the grave, and went to heaven; and there he is at God's right hand, praying for his own people that love him, and ready to take them to live with him, when they die.

Now you must tell me a little about what I have been telling you.

What was that good man's name who took our Lord down from the cross?

What did he do with him when he took him down?

What did he put against the door of the place in the rock?

How long did Jesus lay there?

Was any one set to watch it?

On what day did he die?

And on what day did he come to life again?

So there were three days; Friday, Saturday and Sunday.

If Jesus could get up from the grave whenever he pleased, how came he to let these wicked men kill him?

How did he get out of the grave?

Who rolled away the stone?

What time in the morning was it?

Don't you know the hymn for Sunday morning? It begins so—

“This is the day that Jesus rose
“So early from the dead

“And should I keep my eyelids closed,

“And waste my time in bed?”

Some people think they may lay in bed Sunday morning, because they have no work to do—they'll get up early to do their own work but not to serve God and think of him.

Do you remember to get up early and say over that little hymn to yourself and make haste to school to hear more about Jesus who rose so early from the dead.

Before Jesus Christ went to heaven he staid a little while in the world, forty days, telling his people what they must do when he was gone; and then, he took some of the people that loved him to a hill, and told them they must go and tell every body, how much he loved them and how he died for them; and that if they would love him, and mind him, they should not go to hell, but come and live with him in heaven. And then he went up into the sky, till the clouds hid him from their sight, and they could not see him any more. But two beautiful angels dressed in white, came and said to them, “Why do you stand gazing and looking up into heaven, as if you would never see Jesus again.” And then they told him that that same Jesus would come again at the last day, in the clouds, and take all that love him, to live with him, and send the bad people and bad children that would not hear about him, nor care for him, to live with the devil in fire for ever.

So now we must take care to love him and mind him, and when he comes in the clouds, he will take us for his own children, and we shall be with the angels, and never die any more, nor be sick, nor hurt, nor sorry, nor bad; and there will be no darkness.

nor night, but beautiful light all the time, brighter than the sunshine; and our fathers and mothers and brothers and sisters that have loved Jesus Christ and been good, shall be there too, and we shall all be happy together.

Did our Lord go directly into heaven when he rose from the dead, or did he stay a little while here first?

How long did he stay?

What did he tell his people they must do after he was gone?

What did he say they must tell every body?

And then, where did he go?

What hid him away, so that they could not see him any more?

And then, what did they see?

What did the angels tell them?

When did they say he would come again?

What will he do then?

Shall the good people when they go to live with him, ever die any more?

Is any body sick, or hurt, or sorry up in heaven?

Is there any dark night there?

What then?

Is it as bright as the sun there?

Where is it *brighter* than the sun?

If your fathers and mothers are good; shall they be there too?

Then if any of you have got fathers and mothers, that swear and steal and get drunk and won't go to church, nor pray; you must pray to God to make them good, and tell them how Jesus Christ died for sinners, and that they must leave off their bad ways, or else they can never get to that beautiful place; but that there is another place they must go to; you know what place that is, and there they must be for ever and ever.

[For the American Sunday School T. Magazine.]

"ON READING IN SUNDAY SCHOOLS."

There are mortals who have a certain curiosity, "without power of reflection, and peruse my papers like spectators rather than readers." So says Addison. And the same truth continues in full force to this day. The answer to the question, Have you read this book? Yes, I look'd at it the other day, is literally true. How necessary is it that teachers of Sunday Schools should guard against this looking at books. How essential is it that Sunday School children should be taught to read, not look at the bible. This looking at books, instead of reading them, is owing either to a want of interest in the books we read, or to a habit we have acquired in our early years. For the first, I believe, there is no remedy: For the second, there is, I think, a preventive. It is in the power of those whose delightful task it is "to rear the tender thought." I

would ask, are there not many who have acquired in their youth a disrelish for some of the most brilliant effusions of genius? What school boy would not dislike to read the sublime lines in our common school books, commencing with, "Ye Nymphs of Solyma begin the song." Not a line of it is within his comprehension, and as he reads from sound, not sense, he might as well have pronounced it in Greek. And such an ascendancy does habit acquire, that it is a question whether he can ever read it afterwards with either gratification or pleasure. It is in this manner that two thirds of our Sunday School children read the bible. They begin to read it at an age when it is almost impossible that they can understand it; and they acquire a careless habit of reading, in which the eye alone takes a part, and that habit increases with their growth; and I have not the least doubt that many who have been taught to read at our Sunday Schools would take up a bible and read a chapter without ever *thinking* of the meaning of a single verse. I do not wish to be understood as saying, that the bible is too difficult for the youthful mind. The fault lies not in what they read, but in the manner they are allowed to read it.

In reading in Sunday Schools there are three principal faults :

1st. In reading without having the words of the lesson explained. 2d. Each boy reading but one verse. 3d. The lessons are given without any consideration whether they may interest the scholars. As regards the first fault, I have no doubt that many a lesson has been recited without one word being understood. Many children, under the care of Sunday School teachers, are such as never had a word explained to them at home; and in my opinion, every word in the lessons should be defined by the teacher, *before* the lesson is read by the scholars. They would soon become desirous of knowing the meaning of words in books they might read at home. The curiosity common to children would be a great assistance. The bad effects of the second must be evident when we consider if a child reads the first, tenth, and nineteenth verses of a chapter, it is entirely left to himself to improve by the exercise; if he attends to the

rest then he will improve ; but it is not probable, therefore, he the lesson long or short, *every child* should read the *whole* of it, or it will be time wasted. Men are too apt to think whatever is interesting to them, must be so to children. If you wish children to improve you must interest their feelings ; you must give them something to read that contains either novelty, amusement, or instruction in such language as they can understand. Now, I believe I can safely say that two hundred boys would read the greater part of the Acts of the Apostles and Epistles without feeling the least interest. And I believe very few could be found who would not be interested in the parables, the miracles or any concise history ; and such as the last mentioned should be their lessons.

F.

THE SUNDAY SCHOOL OBSERVER—NO. 1.

On Sunday School Celebrations.

Since the establishment of Sunday Schools there has not been an occurrence more worthy of notice, nor one calculated to call forth more serious reflection upon the subject, than the celebration of the Sunday Schools in one of the western cities, on the anniversary of our national independence. We, who are accustomed to see on that day not only our youthful population, but thousands matured in years, giving themselves up to dissipation, can scarcely credit the account that is given to us of both children and adults returning thanks to Heaven for the inestimable blessings of political and religious liberty. Who now dares doubt the efficacy or the utility of Sunday Schools? Lives there the man who would not thank those men who have so far improved the children of his day, and instead of riot, intoxication and debauchery, have introduced order, sobriety and temperance? The children were attended by their teachers, and, be assured, many a parent proudly followed his child, and many a child gazed in wonder at the sight, until he would have been pleased to have been a participater in the proceedings. Think you any of those were engaged in breaking the laws of

a country for whose liberty they were this day returning thanks? And never yet has that anniversary been celebrated—never yet have the bells rung the joyful peal without being the knell of some one who, by carelessness, drunkenness, or accident has spent part of it in eternity. And who do you think are least exposed to danger—those who range our streets without control amid the horses, the cannon, and the continual discharge of fire-arms, or those who are under the care of men who have their immortal, as well as mortal, interests at heart? And are they not deterred from associating with those who consider excesses of every description the only means of enjoying themselves on that day? What a glorious—what a heavenly sight would it be to the Christian; what an honour would it be to the city, if four thousand of our children should be seen on that memorable day, with the banners of love and peace in their hands, seriously, soberly, and effectually enjoying themselves! Many a mother now dreads the approach of that day, and passes it in the most restless anxiety for the safety of her offspring. Many a fair face may be brought home to a fond parent, disfigured by accidents that will ever attend the careless use of powder. Many a darling son, the joy of an affectionate heart, may that day be brought home an object of disgust. These are not fancy sketches; they have happened, and they are likely again to happen. But they can be prevented. It is in the power of the Sunday School superintendents and teachers to lessen the evil, and it is with the hope that they may well consider it that these few remarks have been made by

For the S. S. Teachers' Magazine.

(No. 2.)

AN INQUIRY INTO THE SUBJECT OF CHALMERS' "CIVIC ECONOMY," AS APPLIED TO THE EXISTING STATE OF SOCIETY IN THE UNITED STATES OF AMERICA.

First efforts, under whatever circumstances, are not only often feeble, but misjudged. If genius has its first steps, and na-

ture its infancy and manhood; then the early displays of a benevolent heart may not reasonably be expected to equal its maturer efforts, when reason guides the sympathies and directs in the art of doing good; for the want of a knowledge how to do good may enfeeble our first attempts, or even be productive of evil, rather than good. Yet disappointment of expected success should not urge the philanthropist to abandon his kindly devised plans, without repeated experiments. The perceptions of the heart are ever before those of the judgment: we are at first disposed to do good without the understanding to effect it. Large and extensive charities have been wasted from misjudged views of the efficiency of the benevolent plans adopted; and it may be doubted whether the many magnificent systems of doing good that have obtained among the virtuous and charitable, are not the source of many greater evils than those they have contemplated to suppress. Much injury is ignorantly done by private charity; and the well-meant benefactions of rich and elevated individuals, are known, not unfrequently, to cherish idleness, prodigality and vice, in those to whom they might have rendered themselves doubly useful by a more sparing benevolence, that would have taught the recipients of their bounty economy, industry and virtue. Those then who are disposed to do good, and to alleviate the afflictions of suffering humanity most effectually, will more likely obtain their end, by contributing to some already established charity, or by the aid of friendly counsels, devise more prudent and useful plans, than such as their unaided judgment or misguided feelings may lead even the righteous and merciful to form, to the injury, rather than the benefit of their fellow-men. The maxim of the wise preacher may here be well applied: "Without counsel purposes are defeated, but in the multitude of counsellors they are established." Yet let the benevolent do all they can; but let them do it with carefulness and circumspection, and with counsel from the lips of the prudent; and though their hope may be deferred, let not disappointment embarrass or discourage them in their virtuous endeavours. Though at first there be

little evidence of the usefulness of their charitable exertions; yet what their hand findeth to do "let them do it with all their might;" for on the happy efforts of a single individual may depend the development of some magnificent scheme—some heaven-like plan, such as a Bible Society or Sunday School, that may yet pour a flood of love and mercy to bless a miserable world, and "make glad the city of our God," and the hands of one alone may lay the corner stone of a glorious edifice that may yet adorn the face of the whole earth:

"A proof that we and our affairs,
Are part of a Jehovah's cares,
For God unfolds by slow degrees
The purport of his deep decrees,
Sheds every hour clearer light,
In aid of our defective sight;
And spreads at length before the soul,
A beautiful and perfect whole,
Which busy man's inventive brain
Toils to anticipate in vain."

The hints of Dr. Chalmers have been much improved upon by the practical exertions of many, since his own personal example has been followed by pastors, and elders of churches, individual laymen and societies. To Sunday Schools the plan has been of extensive usefulness; and although many plans, apparently well devised and matured, have been given up without any forcible efforts, and the good that has been effected by the establishment of "Localities" has been done but in fragments, yet we are disposed to look forward (and we trust not in vain,) with the pleasing hope that the Local system of Dr. Chalmers will prove to be in connection with the God-like charities of the age—a part of that all-wise plan, which is to be the means of furthering the cause of the Redeemer among men, and of extending the knowledge of the only living and true God over the face of the whole habitable earth, till all confess that "Jesus is Lord to the glory of God the father." It may be well considered as bidding fair to establish a guardianship over all other charities; enlisting the *personal exertions* of christians,

more valuable than *their treasures*; and undoubtedly will prove more extensively conducive to vital godliness; urging the disciple of Christ to abound in "labours of faith and love." It is evident how much it will ever tend to promote "the fellowship and communion of saints;" restoring and establishing the ancient and apostolic character of the church included in the beautiful terms of "*the household of the faithful*;" and will necessarily promote a familiar and lovely acquaintance between the pastors, elders and people of the flock of Christ; and extend in useful intercourse not only with the church members, but all those in their families or neighbourhood, who are yet uninfluenced by religion, and will open the way for "ministering to them which shall be heirs of salvation." In regard to its general influence upon society, it will be readily perceived by the reflecting mind, how far such a guardianship and vigilance will tend to defend the poor and needy; how much they will be benefitted by becoming acquainted with one another; what a bond of union and friendly sympathy it will prove in a neighbourhood. It will temper the proud and lordly spirit of the higher orders in society, and even the high and worldly minded may be induced to mingle their sympathies with their poor neighbours, and be persuaded by the pious almoners of mercy to do good jointly rather than alone, bringing into useful and harmonious operation a principle of association, that binds them together with "the cords of love and the bands of a man." Such may yet be the beautiful effects of the "local system," whose early pretensions may now be deemed *visionary*, but like many other plans of sacred charity that have blest our world, the hopes and prayers of its projectors will be answered, and time will unveil them as realities; but however wise this excellent project may be, let caution mark the application of the judicious hints under consideration, indiscretion in the application may defeat intended good, and the system incur the blame rather than those who have injudiciously attempted its practice in the same manner, as had led to success under a different combination of circumstances. The following incidents may be considered as exemplifying the truth

of this position : Some years previous to the exposure of Dr. Chalmers' plan, an association of gentlemen in this city, with the benevolent view of expending a small charitable fund to the best advantage, selected a neglected district to search for the proper objects of their care, and embracing under their protection a number of families whom they found poor and friendless. They began to visit and distribute as circumstances seemed to require, and continued their visitations during the summer months, without granting the usual pecuniary aid; but in winter again renewed their bounty; many interesting and affecting facts were disclosed during their frequent visits, and among others, that of instructing into the kingdom of the gospel "a young Lydia," whose heart the Lord had opened to believe the good word of life they had brought.

There were golden opportunities of doing good as they went about in their field of labour, "administering a cordial to the hurt mind," and "plucking out a rooted sorrow," through the application of the divine doctrines of the cross, and directing to the physician of souls; these went hand in hand with the more ostensible efforts of their disinterested benevolence, healing the sick, and feeding and clothing the hungry and naked. But instances of humble penitence and godly sorrow, were not to be expected to be multiplied within their narrow bounds; the majority were careless and inattentive to their eternal concerns. "proud, boastful and haters of that which is good." The visitors emboldening their efforts to reprove as well as counsel; the objects of their care became indifferent, and the gentlemen wearied in their many thankless attempts to promote their moral and religious good, all at once declined from their benevolent projects. This association of gentlemen had no defined object in their visits other than to relieve the distresses of the indigent: of course they came strongly recommended to their favour—yet how unexpected the result—had such an attempt been made by the same means, and in the same way, in the community to which Dr. Chalmers' addresses and essays were directed, it would doubtless have been crowned with the utmost

success, and such a friendship or acquaintanceship would have been cemented between the philanthropists and their pensioners that would have offered every facility for ameliorating their moral condition, and winning them to the better influences of the gospel of peace. Here the main objection to the application of the local system to the American state of society suggests itself—"that it seems to organize an inquisitorial inspection of the poor which *they* will deem obtrusive," and this is not only presumptive; but it may be reasonably inferred from the unsuccessful issue of the attempts made by the pauperism society, and the yet stronger instance above narrated; to which additional confidence is given, by the unvaried success that has attended every effort of the kind made by the Sunday School committees, who have as a preliminary step gained the good will and confidence of the parents through their benevolent exertions in behalf of their children, than which there is no surer avenue even to the most insensible and depraved hearts.

S.

VARIETY.

[From the Port Folio of a S. School Teacher.]

THOUGHTS, ORIGINAL AND SELECTED.

There is not an object or an occurrence which passes under notice, but while it furnishes the child with matter of inquiry, will also supply the parent with a *subject of instruction*.

Children receive impressions much *earlier* in the house of God than we are aware of; and therefore it is *criminal* not to give them all the advantage of God's instituted worship.

It is the duty of every Christian to endeavour to the *utmost* to spread the *knowledge* of the salvation of Christ among his fellow-men. The employment is of the most honourable and delightful nature: they work for eternity. On this subject a heathen convert lately expressed himself thus: "Can any thing be *greater*—any thing more delightful!—"

Where the instruction of youth in the principles of religion does not prove the means of *salvation*, let it not be said

its influence is lost ; scarcely one divine truth falls upon the youthful mind in vain, though it is overborn by the tide of passion ; it checks him in his career of iniquity ; it restrains his evil passions, and makes him at least afraid and ashamed of outward vices. The value of these efforts to *society* is not small.

Sunday scholars should be taught to venerate the word of God as the *fountain of knowledge*, to love it as the *best* of books, and to meditate on it all the days of their life ; to be their *constant instructor*, their counsellor, and their *guide* to eternal life and glory.

A SOLILOQUY.

Altered from Wesley's Preface to his Sermons.

I am a creature of a day ; passing through life as an arrow passes through the air.

I am a spirit come *from* God, and returning *to* God ;—just hovering over the great gulph of eternity, 'till I drop into that unchangeable state, and am no more seen !

I want to know one thing ;—the way to heaven ;—how to land safely on that happy shore. God himself has condescended to teach the way : for this very end Christ came from heaven ; and hath had it written down in a *book* :—O give me that book : At any price give me the book of God !—I have it ;—I find in it knowledge enough for me :—Let me from henceforth be *homo unius libri* ; (a man of *one* book.)

Here then I am ; far from the busy ways of men : I sit down by myself ; God only is here ! In his presence I open, I read his book, and for *this* end—to find the way to heaven. If there is any doubt concerning the meaning of what I read ; if any thing appears dark or intricate, I lift up my heart to the “Father of light :” His book tells me—“If any lack wisdom let him ask of God, that giveth to all men liberally, and upbraideth not, and it *shall* be given him.”*

I then search after, and consider parallel passages of Scripture, “comparing spiritual things with spiritual :”—I meditate thereon with all the attention and earnestness of which my mind is capable ; and in the ardour of my research I exclaim—O my

* James, 1. 5.

Father, is it not said in this book "If any man will do thy will he shall know of the doctrine, whether it be of God?"* I am desirous to do it; let me know, O my Father.

SUNDAY SCHOOL FACTS AND ANECDOTES

"Valiant for the Truth."

A Sunday School teacher, long employed in his pious cares, being asked if he expected to continue his efforts of that kind during life: "Certainly," he replied, "unless Satan's kingdom is destroyed, for I have enlisted during the war."—(*Boston Recorder.*)

Of the same character are the following facts, as stated by a superintendent: "In a late conversation with some of my teachers, in consulting relative to some arrangements of the school, they said, whatever we do, let it be with a view to permanency; for as *this is a business for our lives*, we should regulate our concerns accordingly."

Some time since the superintendent and a teacher of our Sunday Schools, were walking to the school house one sabbath morning, and advising about some truant scholars, whose attendance they had taken unusual pains to secure. The teacher thought it best to visit them no longer, as it seemed to have no good effect; the superintendent replied to him, let us *go always*—let us *go now*. They visited the boys before the school hour, and had the satisfaction not only to see them attend that day, but they have continued regular since that time.

The superintendent of a school in the same neighbourhood, on hearing the parents of some of the scholars say that they understood he was about to give up the school, he replied, "when you hear that report again believe it not, for I intend to teach till I die."

In giving the above facts, we are reminded of a pleasing circumstance that occurred some years since, at a religious conference meeting, in this city. It was recommended that christians should be faithful to warn and counsel their worldly minded

* John, 7. 17.

friends, and to manifest a solemn and feeling interest for them always. A minister was asked, "If I had often been to a friend, often admonished—and as often been *repulsed*, what is my duty?" The answer was, "It is *your duty* to go till you die!"

REVIEW AND NOTICE OF SUNDAY SCHOOL PUBLICATIONS.

"*New Series of Tracts for Children.*" [New-York Religious Tract Society, at their Depository, Wilder and Campbell's, No. 142 Broadway.]—These neat and useful little pages, issued from the press of the New-York Religious Tract Society, have just come to our hands, and we regret the want of time and room to notice them as they should be; for we cannot but deem them a sufficient pledge of the accomplishment of their excellent intentions, of preparing "an extensive collection of children's books on interesting subjects, so embellished with cuts as to attract their attention, mingling amusement with wholesome religious instruction." We have already expressed our approbation of such a plan at pages 266 and 298 of this work. Our hopes are more than realised in the appearance of the first of the series now published. We doubt not but that they *will* "attract the attention of children," and instructive they *must* prove; for the selection is judicious and pure, being also well calculated for general distribution. We are pleased to notice the precise adaptation of the cuts to the subjects, as well as their *variety* and *neatness*—matters of greater importance with the juvenile mind (as we think,) than parents and instructors are usually aware of. The expressive cut in the little story of the "Passionate Boy" in this series, and another in that of "Little Susan and her Lamb," revives some of the earliest serious and tender impressions of our younger days; and we are confident that such pictures in children's books will not only tend to illustrate the subjects, but must forcibly convey the moral and the precept to the heart. We congratulate the religious community, Christian parents, and especially Sunday School instructors, on the successful progress of this plan of pious utility, by which, we trust, that the rising generation will have opened to them a new and well guarded source

of useful and religious reading—thus pleasingly extending the variety already extant, which is truly desirable as well for the instruction as the gratification of young minds; for which reason we earnestly pray that all publishing committees, at least of *religious societies*, might have a mutual understanding of good fellowship in promoting one common cause of good—only publishing duplicates where the peculiar excellence of a tract, or local circumstances, require an unusual supply. We hope “the New-York Religious Tract Society” will be as successful in what they are preparing, as in those already published. As far as we have read them, we are satisfied with them, and heartily recommend them to all parents and instructors, and to Sunday Schools. For entire list see cover.

“*The May Bee*”—“*The Wishing Cap*.”—By Mrs. Sherwood.—J. P. Haven, New-York, 128 Broadway.

These two short, but very interesting stories, are included under one cover, 18 mo. size. We delight to find (as we have always anticipated from the pen of Mrs. Sherwood,) that they are drawn up with that simplicity and tenderness, and written in that pious and *scriptural* strain, that will ever be sure to check the unbridled passions of childhood, and preserve in them a tenderness of conscience on the side of truth and virtue, which, if it should not promote their immediate religious advancement, may happily render them, by the farther blessings of divine providence, more susceptible to the pure precepts of the gospel. In the first of these little histories, the writer inculcates the moral, that *cruelty* to animals, and *sabbath breaking*, not only harden the heart and sear the conscience, but lead to merited punishment; while attention to pious instructions and a regard to the sabbath, advance to peace, contentment and prosperity, to the love of God, and the obtaining his heavenly rewards. In “*The Wishing Cap*,” the precept of a humble submission to the guidance of the Divine Hand is more happily and sweetly characterized than we ever recollect to have seen it in such publications; and it cannot be read by any one, alive to the interests of youth, without intense feeling, while it enforces the reflection that books of such a character must prove a powerful agency in purging the young mind from those gross contaminations poured into it by the unavoidable intercourse with the vain and ungodly in school boy days. These two little stories are *moral and religious* to the fullest extent, and *wholly so*. We should desire to see a *million* of them distributed among the children of America.

“*Questions on the historical parts of the New Testament*.”—By Truman Parmelee, superintendent. Merrill & Hastings, Utica.

We have now the gratification to see this useful help to teachers complete. We have already expressed our cordial approbation of the first numbers, at page 263, and we are pleased to notice, that its judicious and correct character is preserved throughout, it will, no doubt, facilitate the instruction of Sunday School classes, which is its particular design.

